Samuel Pyke

THE WESTERN LUMINARY.

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REVIVALS.

LEBANON, OHIO.

Extract of a letter from the Rev. Wm Gray, to the Editor of the Western Luminary, dated

"Lebanon, Ohio, 23d May, 1827.

"Mr. Skillman,

"It has pleased the Lord, in his abundant mercy, to visit this place, and the churches in it; particularly the Baptist and Presbyterian churches.—After a long night of darkness, we begin to enjoy some rays of the light of the sun of righteousness. Some intimations of excitement made their appearances amongst us, early in March; since that time the work has progressed, so that on last Sabbath, when the Lord's supper was administered, 24 persons, were for the first time, admitted to that holy ordinance, nine of whom were baptized on that memorable morning. Many others are under deep convictions; and some have, since the session was convened, indulged a comfortable hope in the mercy of God through Christ. The excitement has been chiefly confined to the village, but appears to be extending into the vicinity, within a few days. In addition to our meetings on the Sabbath, almost every evening in the week meetings for prayer and praise are held.

"The number received into the Baptist Church is probably equal if not greater than that which we have as yet received into fellowship in our's.

William Gray."

REVIVAL IN NEW-YORK.

The following paragraphs, which appear in the narrative of the Presbytery of New-York, as published in a late number of the New-York Observer, will be read with lively interest:—

"In giving a prominence to those churches which have been favoured with the special influences of the Holy Spirit, we may not omit the church in *Canal-street*. There has been an increasing spirit of prayer in the members of this church, and very considerable excitement among the people of the world. A goodly number are now asking the way to Zion, with their faces thitherward. As the fruits and evidence of this gracious work, 60 have been registered among the people of God.

"The church in *Laight-Street* has been greatly cheered with the experience of the quickening and renewing influences of the Holy Spirit. Many are wrestling in prayer, and seem to prevail. The church is awake. Impenitent sinners are made to tremble, and seek refuge in Christ. Forty have already been added to the communion of the church, from the world. The particular means that appear to have been most honoured in the commencement and progress of this joyous work, are meetings for religious conference, and affectionate, faithful pastoral visitation.

"The church in *Spring-street* has enjoyed a season of refreshing from the presence of the Lord. A delightful degree of harmony prevails among the followers of Christ, and they all have a mind to the work. Eighty have been received into the church from the world, and an interesting number are still inquiring "what they shall do to be saved!"

"The church in *Rutgers-street*, ever since they have been favoured with the services of their present pastor, have formed a luminous spot on our spiritual horizon. They have enjoyed a continuous revival for four years. During the past year, the means of grace have been laboriously applied, and eminently blessed. Sixty-four have been gathered from the world into the church. Anxious meetings are still numerous and thronged; and present indications evidence the pleasing hope, that even yet it is but spring time with them."

BURNING OF HINDOO WIDOWS.

At the East India House, London, a quarterly court of the Proprietors was held on the 24th March last, at which the adoption of measures was proposed, to arrest the progress of these horrid abominations. The following remarks were made by Mr. Poynder. —*Philadelphian.*

He stated from the parliamentary papers, that from 1815 to 1823, inclusive, it appeared, that during those nine years, no less a number than 5425 widows were sacrificed on the funeral piles of their husbands, in the presidency of Bengal; and taking the number immolated at the presidencies of Fort Saint George and Bombay, the number would amount to nearly 6000; and the number of children, of various ages, who became orphans in consequence of this practice, in the presidency of Bengal alone was 6128 in nine years.

A young woman about fifteen years of age, was brought to the pile where the body of her deceased husband lay. At the instigation of her relations, many of whom attended, she ascended the pile, but when she felt the flames, she rushed from it, and implored them to spare her life. Her relations were deaf to her entreaties, and she was thrown back on the burning pile, and logs of wood were thrown upon her to keep her down Again, however, she burst through the flames, and succeeded in throwing herself into a stream near the spot. Her uncle now approached her and endeavoured to persuade her once more to ascend the burning pile; but she refused, and besought him in the most piteous accents to allow her to escape, and that she would beg the rest of her life for her subsistence, and not be a burden to her friends. A cloth was now spread on the ground, and she was desired to place herself upon it, in order to her being conveyed home. At first she doubted the intentions of her friends, but her uncle, to induce her to come, swore by the Ganges, that nothing should be done against her will, and that it was intended to take her back to her home. She placed herself on the cloth, but no sooner was she seated on it, than the cloth was suddenly wrapped up and tied round her, and in that state she was once more cast on the burning heap, which had now begun to blaze furiously. Again, however, she attempted to escape, and was bursting from the burning mass, when her uncle approached, struck her on the head with a sword, and put an end to her sufferings. Her body was then consumed. Five of the parties concerned were tried for this act, but none of them were convicted of the capital offence. One of them was sentenced to five years of hard labour, another to three, and the others to a slighter degree of punishment.

"The next was that of a woman who had been induced by the persuasion of her friends, and excited by the usual stimulants of opium and other drugs, to place herself on the pile for the purpose of being burned with the body of her deceased husband. After laying there for a short time, and the fire approaching her but slowly, she burst from it, and with the assistance of a gentleman who was present, she got into the river Ganges She said she had no objection to sacrifice herself, but the fire burnt too slowly, and that if they would alter it so as not to protract her sufferings, she would again place herself on the pile. When she approached, however, she got alarmed by the appearance of the blaze, which now burst forth furiously, and she refused to ascend. Her friends, irritated at the refusal, took her forcibly by the head and heels and cast her into the flames. She again escaped, and without any assistance made her way to the river, into which she threw herself. Thither her friends followed her, and endeavoured to drown her by holding her down under the water. Some persons interfered, and she was at length rescued. On being taken from the water, her skin hung in black and shrivelled pieces from every part of her body; the flesh was burnt from her legs, arms, breasts, and others part of her body which altogether exhibited an appearance the most appaling. In this state her friends did not further molest her. She was immediatsly conveyed to the hospital, but all human aid was now too late; and after lingering for twenty hours in the most excruciating agony, death put a period to her sufferings.

"In one case the prudent conduct of a local governor was effectual in saving the life of one young widow, who was about to immolate herself. He ordered that previously to obtaining the license the woman should burn off one of her fingers. She made the attempt, but the pain was so great, that she was afraid to encounter a more general application of fire to her body, and she refused to make any greater sacrifice to her husband's manes. In another case, the humane, and at the same time courageous efforts of two English ladies, succeeded in saving a poor woman from a similar fate."

Ice Islands.—It was mentioned in the ship news published in this paper on Monday evening, that the Pacific, in her passage from Liverpool, saw immense bodies of ice near the Grand Bank The officers of the ship took the altitude of one, which rose to the height of 244 feet above the sea, in a castellated form, resembling a colossal ruin. Others were in the shape of churches, houses and isolated towers, with the billows dashing furiously round their bases. In many instances fragments of moderate size, apparently severed from the larger masses, were seen close to the ship. Fortunately the atmosphere was clear, and a vigilant watch was kept upon the bow of the ship by night and day. For two or three days the thermometer was below the freezing point, and the shrowds were coated with ice. Capt. Crocker, the veteran Master of the Pacific, who has crossed the Atlantic *one hundred and thirty-eight times*, remarked that he had never seen so many icebergs during a single voyage. The passengers were all extremely gratified with the grandeur of a spectacle, which none of them had before witnessed.—*N. Y. Statesman.*

Longevity—Mrs. Mary Stewart, died at Brooklyn, N. Y. Sabbath morning, at the great age of 107 years. Her husband is still living, aged 97.

RIGHT USE OF PROPERTY.

Extract from Dr Wood's Sermon, in the National Preacher.

First. The obligation to use property for benevolent purposes, may be proved and enforced from the consideration, *that property is the gift of God.*

So it is represented in the text "Charge them that are rich,—that they trust not in uncertain riches, but in the living God, *who giveth us all things richly to enjoy.*" The same is taught generally in the holy Scriptures. But can it be necessary to adduce particular arguments, to satisfy you, that whatever worldly substance you possess has been granted you by the divine favour? Thousands of times has it been demonstrated, that no economy or foresight, no degree of skillfulness in our plans, or diligence in our efforts, can secure to us the possession of riches, or even of competence, without the blessing of God. Calamities, which no human care could have prevented, frequently occur, and reduce men from wealth to poverty, or from a state of competence to embarrassment and sufferings. If then you have been successful in your exertions to acquire and preserve property, you owe it to that Almighty Being, who controls the winds, and the seasons, and all the affairs of men. It is his providence that has bestowed it upon you. Be it more or less, it is all *his gift.* And no obligation can be more evident, than our obligation to use a *gift* according to the will of the *giver.* If we should receive a valuable gift from a friend whom we sincerely loved, and if we knew that he had a particular object in view, which he regarded with special favour; should we not feel ourselves bound to use the gift, chiefly at least, for the promotion of that object? To do less than this would betray the want of gratitude and affection. And if the gift were bestowed upon us for the very purpose, and on the condition, that it should be devoted to that special object; we could not use it in any other way without palpable unfaithfulness. These remarks prepare the way for my

Second argument; namely; *God has made it known to be his will, that we should use the property which he intrusts to our care for benevolent purposes.*

He indeed permits and requires us to provide for ourselves and our households. But the precepts of his word constantly urge us beyond this, and present it as a prominent duty of all men, especially of the rich, to give of their substance for the welfare of the church and the world. "*To do good and to communicate forget not; for with such sacrifices God is well pleased.*" Here you learn at once, what is the mind of God respecting the use of property. Would you offer a sacrifice which will be pleasing in his sight? then give freely of your substance for the supply of the needy, and the salvation of those who are lost. Again; "Let us do good unto all men, especially to them who are of *the household of faith.*" God would have your benevolence expansive and universal; but he would have its holy ardour exercised, *especially*, in advancing the interests of his kingdom. Our Lord himself directs us, to *make to ourselves friends of the mammon of unrighteousness;* that is, to make such a benevolent, pious use of riches, as to secure the friendship of God and his people. Besides this, he requires us, by general precepts, to devote ourselves and all that we possess, to him, and to do all things to his glory. Thus clearly has God taught us, what his pleasure is respecting our property. That which he would have us ever keep in view, as the great object to be promoted by the use of our substance, is the good of our fellow-men. Whenever he affords us an opportunity to do good, we are gladly to embrace it; considering that *doing good* is our great work. When he opens the way to send the holy Scriptures or ministers of the gospel to those who are perishing in ignorance and wickedness, or to promote the establishment of benevolent institutions; or the formation and success of benevolent societies; it is obviously his will that we should devote to these objects a portion of the substance which he has given us. This is manifestly required of us by those comprehensive precepts; "*Thou shalt love thy neighbour as thyself,*" and, "*Whatsoever ye would that men should do to you, do ye even so to them.*" Just imagine yourselves in the wretched condition of the heathen world, without the light of the gospel, and enslaved to the basest idolatry; and let your consciences and your hearts say, whether it would not be an act of benevolence highly commendable in Christians, to send you the news of salvation, and to afford you the means of being delivered from the deepest ignorance and wretchedness And if so, how can you neglect to perform the same act of benevolence towards those, who are in that very state of ignorance and wretchedness, and who have no prospect of deliverance, except through the influence of your charity? I here urge the duty on the ground of that divine precept, which requires us *to love our neighbour as ourselves, and to do to others as we would that they should do to us.* There is no possibility of evading the force of this obligation. And when we have opportunity to do for others, even the most depraved and miserable, what we soberly think would be the duty of Christians towards *us*, were we thus depraved and miserable; if we neglect to do it, we neglect a divine precept; we disobey a mandate of Heaven.

Let it not be forgotten, then, that the duty under consideration, is one which is enjoined upon us, not by human authority, but by the authority of conscience, and of God Our concern in this respect is altogether with God's spiritual and holy law, and with that inward monitor, which speaks in his name, and with that high tribunal, before which he will summon us to stand.

Suppose the Lord Jesus Christ should now in some special manner come to you, and give you a particular amount of property, and should expressly say to you,—'This property I commit to you in sacred trust with this one direction,—*use it to promote the cause which is dearest to my heart.*' Would you not think yourself happy to be made the steward of his bounty? And could you have a thought of devoting what was thus intrusted to you by your Lord, to any use but to promote his own cause? And could you have any thing to do but to learn his will, and proceed according to it?—Now the silver and the gold are the Lord's; and to every one who has more or less wealth, he has in fact come, and virtually spoken in the very manner supposed. He has intrusted you with a portion of his property, and has made known his will respecting the uses to which it shall be applied. And no duty can be enforced by arguments more convincing to the understanding, or more touching to the heart, than the duty of using the substance which God has given you, exactly according to his will, and for the promotion of his cause.

Perhaps you may say, this property is your own. So far as the institution and laws of civil society are concerned, it is so indeed. And no man on earth can interfere with the right you have to use it according to your own pleasure But the God who made us, who has given us our souls and our bodies, our time and our property, comes forward with an authority which no being in the universe can question, and commands us to devote ourselves and all that we possess to him. In these circumstances, the proper inquiry is,—*what use of the various gifts which God has bestowed upon us will be most pleasing to him?* What would a supreme affection for him dictate, as to the disposal of our property? What use of it should we think best, if we loved him with all our heart and soul and mind and strength? If that apostle, who was ready to be bound and to die at Jerusalem for the name of Jesus, were here, and possessed this property of ours; what use of it would he think best? And what would be most agreeable to *Him, who, though He was rich, for our sakes became poor?*—The fashion of the world is, to overlook these sacred obligations. Though men are only trustees of the property of God, and are accountable to him, for the use they make of it; they proudly call it their *own*; and devote it to their own selfish ends. How would such proceeding as this be regarded in civil concerns? What would you think of a man, who took an estate he had received of another in trust, and used it as his own, neglecting wholly the object to which the real proprietor meant that it should be applied? But is our obligation to God less binding than our obligation to *man?* And can we suppose that we have liberty to take what he has given us, and, regardless of his will, to devote it to our own private use! Oh! that men of every degree of wealth might entertain just conceptions and feelings on this momentous subject. Then the rich man would deem it dishonesty and sacrilege, to dispose of his estate, living or dying, without making the cause of Christ first in his thoughts, and first in his arrangements. Covetousness would cease. All private affections would be made subordinate to Christian benevolence. And it would be as uncommon for a man of any considerable property to make no large contributions or bequests to the cause of the Redeemer, as it is now for a man to make none to his own children. Then the records of benevolence would exhibit frequent donations and legacies of a thousand, of ten thousand, of a hundred thousand, and, in some instances, most surely, of a million of dollars, for the various purposes of religious charity; and from men of smaller estates, their contributions of ten, of fifty, and of a hundred dollars—no less acceptable to God than the larger offerings of the rich. Then no good institutions would languish, no great and pious undertakings would fail of success, no agents of public benevolence would be disheartened or embarrassed, and no portion of the human family would be left in servitude to idolatry, or error, or any species of vice, for want of pecuniary means. O ye, who are rich, and whose hearts the grace of God has inclined to do good; with what language can I describe the magnitude and glory of that work which you seem destined by divine providence to effect, or the happiness you may enjoy in rising above the grovelling conceptions of worldly men, and presenting yourselves and your possessions as a

free will offering to God. The obligations of men in respect to their worldly substance begin to be better understood and more deeply felt than formerly. But they will unquestionably be understood and felt far more perfectly before that happy day when the knowledge of the Lord shall fill the earth. For we have the best reason to believe, that the property of the rich is to be one of the grand means of bringing forward the universal reign of IMMANUEL. (*To be continued.*)

CHRIST IS ALL.

Christ is all light and life, and love and joy, and that without ceasing;—an infinite and everlasting fulness of all blessings. I would lead you to him in the direct road, which is to lead you out of self entirely. Christ is the way. Look more at him, and less at yourself; trust more to him, and less to your faith or comforts; live upon nothing in yourself, but live every moment upon him. Do not eye his gifts so much, fix your heart upon the Giver; always think of his fulness whenever you feel your own emptiness; whatever you are, or do, or suffer, let all things bring you to make use of Christ. Accustom your mind to meditate upon him. Pray without ceasing to him as your bosom friend Draw near, he bids you come with boldness; vile, unthankful, unprofitable as you are. His heart, believer, is always open to hear your complaints and to relieve your distresses, be they what they will. Remember, he is the SUN of our (the believer's) world; and you cannot be thus always in his presence without being enlightened by his rays, and cherished with his warm beams. When you are very cold within doors, and see the sun shining sweetly, you do not ask, "Is it *my* sun? May I go out to walk in this noonday brightness, and get myself warm in this delightful sun shine? Is it for me?" Yes, make use of it, when you will; it shines for you. Christ is as freely yours as that sunshine. You may walk in his light and enjoy his comforts. ROMAINE.

LAST HOURS OF LUTHER.

In January, 1549, Luther went to Eisleben, although the weather was severe and his health very weak; his many and increasing infirmities had for some time given sufficient warning that his departure was at hand. The object of his journey was to conciliate some disputes between the Counts of Mansfield and their people. While at Eisleben he preached several times, and labored earnestly to accomplish the business which brought him there. On the 17th of February his friends perceiving him to be unwell, persuaded him to remain quiet in his study, which he did, frequently walking up and down, conversing with his friends, evidently expecting that his end approached. From time to time he stopped, and looked out at the window, addressing fervent prayers to God, as was customary with him.

He supped with his friends, and during their meal he quoted and made observations on many interesting passages of Scripture. After supper he felt a pain in his chest, to which he was subject; but refused to call for medical aid, and about nine o'clock he laid down on a couch and fell asleep. He awoke at ten, and desired those about him to retire to rest. When led into his chamber, he said, "I go to rest with God;" and repeated the words of the Psalm, 'Into thy hands I commend my spirit," &c. and stretching out his hand to bid all good night, he added, "Pray for the cause of God." He then went to bed; but about one o'clock he awoke Jonas and another, who slept in his room, and desired a a fire might be made in his study, adding, "Oh, God? how ill I am! I suffer dreadful oppression in my chest! I shall certainly die at Eisleben" He then went into his study without help, again repeating, "Into thy hands I commend my spirit?" His friends now assembled around him; medicine was given and he appeared somewhat relieved, and a perspiration appeared. This gave encouragement to some present; but Luther said, "It is a cold sweat, the forerunner of death; I shall yield up my spirit" He then began to pray, nearly in the following words: "O, eternal and merciful God; my heavenly Father! Father of our Lord Jesus Christ, and God of all consolation! I thank thee that thou hast revealed to me thy Son Jesus Christ, in whom I have believed, whom I have preached, whom I have confessed, whom I love and worship as my dear Saviour and Redeemer, whom the pope and the multitude of the ungodly do persecute, revile, and blaspheme. I beseech thee, my Lord Jesus Christ, receive my soul! O, heavenly Father, though I be snatched out of this life, though I must now lay down this body, yet know I, assuredly, that I shall dwell with thee for ever, and that none can pluck me out of thy hands!" He then thrice again repeated the words, "Into thy hands I commend my spirit! Thou hast redeemed me, O Lord God of truth!" Also those words, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" and that verse of the 68th psalm, "Our God is the God, of whom cometh salvation; God is the Lord, by whom we escape death." He then became silent, and his powers began to fail him; but when several addressed him, and said, "Reverend father, you die in the constant confession of Christ and his doctrine which you have preached?" He distinctly answered, "Yes," and spoke no more; but about a quarter of an hour afterwards, between two and three o'clock in the morning, "with his hands clasped together, and without a finger or a feature being disturbed, he gently breathed his last."

Such is the account which Justus Jonas wrote within an hour of Luther's death; it was confirmed by others who were also present.

Thus died, in peace, a man against whom the Popes and popish monarchs had raged in vain. He lived and died unharmed; not only "in the presence of all his brethren," but in despite of all his enemies. So wonderful is the providence of God, so inexhaustible is his store of means for accomplishing all his pleasure, and so secure under all circumstances is the man over whom the shield of his protection is extended.—*Scott's Continuation of Milner's History of the Church of Christ.*

SOCIAL INFLUENCE.

MAN, by nature, is a social being—There is a principle within, which inclines and disposes us to associate—this faculty of soul was given us for the wisest and noblest of purposes—we are endowed with it that we may not only enjoy pleasure and comfort from social intercourse in this world; but that we may be useful to each other in preparing for the enjoyments of eternity.

If then, we cannot live without society, is it not all important that we be judicious, deliberate and cautious in forming the circle with whom we are to associate; thousands there are who now reflect, and will look back throughout the ceaseless ages of eternity, with the most exquisite anguish of soul, in consequence of an injudicious choice of youthful companions. How many promising youth in the circle of our own acquaintance, who were the comfort of their friends, and afforded flattering prospects of being honorable and useful members of society, have destroyed their reputation and blasted the prospects of those with whom they are connected, by associating with the profligate and profane. There is no period at which the counsel of parents and friends is more necessary than when we are about to enter on the great theatre of action.

This will be found true with regard to either sex, but especially in relation to the better part of the human family. Female character is precious, and female influence powerful and extensive; on this influence the happiness of mankind much depends.—But how easily is the reputation of woman tarnished. General opinion, has, we think, established a very unjust rule, which goes to graduate crimes committed by the different sexes. According to this established principle, man may fall into the most atrocious abominations, and rise again to a fair and popular standing; but if a female chance to depart from the path of rectitude her fame is blasted forever. She "sets like stars that fall to rise no more."—Hence the importance, and solemnity of the task, which devolves on those to whom are committed the care and education of females.

Let all who wish to be respectable and useful members of society, be careful to avoid the company of those who have contracted vicious habits, and are destitute of moral obligation; but let us, by an upright and steady course of conduct, merit the attention, and obtain the respect and esteem of the wise and good.

By attaching ourselves to the circle of those who are possessed of virtuous and well cultivated minds, we at once declare our partiality and attachment to the cause of virtue and morality; and by associating with those who feel an interest in our welfare from the purest motives—whose pleasure it is to see us assiduously engaged in the pursuit and enjoyment of happiness, we may confidently hope that our days will glide sweetly on, made up of innocence and love.—*Alabama Miscellaneous Herald.*

POINT OF HONOR.

One morning, while we were in Paris, our lacquey de place did not appear as usual. Breakfast passed, the carriage drove to the door, still no lacquey, and Colonel Cleveland, in a passion, had sent to engage another, when, panting with exertion, the gentleman appeared. "He was very sorry—he begged ten thousand pardons—he had hoped to have got his little affairs over sooner."—"Your affairs, you scoundrel, what are your affairs to us—Do you think we are to sit waiting here, while you are running after your affairs?" "Pardonez-moi Monsieur," said the lacquey with a low bow, and laying his hand upon his heart, "but it was an affair of honor!" And the man had actually been fighting a duel with swords, with another lacquey, in consequence of some quarrel while waiting for us at the French Opera, the night before! On inquiry, we found this was by no means extraordinary, and that two shoeblacks have been known to fight a regular duel, with the punctilios of men of fashion.—*Continental Adventures.*

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Luminary.

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POPERY *vs.* THE BIBLE.

In order to assist the "Rev." President ELDER, in his efforts at "instructing the community on Catholic Affairs," we have, on the 7th page of this No. of our paper, inserted several extracts from speeches of Catholic Clergymen in Ireland, delivered at late meetings in that country. A perusal of these extracts, we think, will shed a flood of *light* on "Catholic affairs."

For the Western Luminary.

Mr. Editor,

You seem surprised at the coarse language made use of by the Revd. Catholic Priest who has lately honored you with his notice. The poor man's infirmity may be excused on the presumption of a bad education. He has probably been brought up in the School of Saint Ignatius Loyola, a favourite maxim of whose disciples was, that it was but a venial sin to slander, and to accuse falsely those who speak ill of us, with a view by such slander to destroy their credit. I shall quote the language of a Reverend Jesuit Father:

"I have maintained, as I still maintain, that slander, when used against a slanderer, although it be a lie, is nevertheless not a mortal sin, neither against justice, nor against charity. To prove this I have abundantly brought forward our Fathers, and whole Universities composed of them, all of which I have consulted, and among others the Rev. Father John Gans, Confessor of the Emperor, the Rev. Father Daniel Bastele, Confessor of the Archduke Leopold Father Henry who has been Preceptor of these two princes; all the Professors public and ordinary of the University of Vienna, &c. &c. &c."

I omit a number of Universities, Doctors, and Fathers, cited by the worthy Jesuit in defence of his favourite position, observing, that he seems, among his other Fathers, to have forgotten the Father of Lies, who would doubtless have afforded his sanction to so comfortable a doctrine.

That these men made full use of this maxim, their writings bear ample witness. Language the most uncouthly brutal flowed from their pens.—Their flowers of Rhetorick were "Gates of Hell," "Bishops of the Devil," "Men fallen from faith, from hope, and charity, who build up the treasure of Antichrist." The mouth of these men seems to have been full of cursing and bitterness, and from their language one would suppose that the use of the Scriptures had been forbidden to them, otherwise that they could not have overlooked one of its first precepts; "Bless those that curse you."—Nor were these epithets bestowed on laymen and heretics like yourself; they were conferred on brother Priests of the same sect.—The Partridge in the Fable comforted himself for the unkind usage he found among the game chickens, when he saw that they were equally cruel to each other. You may apply the moral to yourself.

Perhaps your Reverend correspondent may deny the justness of my quotation. He knows well the author from whom I derive it. Pascal, a man who did honour to the sect in which it was his misfortune to be born.—I call it a misfortune, for his strict observance of its wretched superstition shortened his valuable life. His book, 'The Provincial Letters,' is in your Library, and a perusal of it would furnish you with some amusing extracts, which in a dearth of modern articles, might fill up a vacant corner. Should the Reverend Mr. George Elder set up a printing press, I shall be happy to see him present the world with a new edition of that invaluable work, which might open to the ignorant natives of this state a view of the pure morals of the leading order in the Romish sect under the reign of the orthodox Louis the fourteenth.

In justice to yourself, I must add, that I fear the Revd. divine is not justified in his abuse even upon Jesuitical authority, which seems only to justify reviling for reviling. I do not remember to have observed attacks upon his sect in your paper; as for himself, his existence might have remained unknown, but for his particular desire to exhibit his talents through the Pillars of the Press. I am, Sir,

Your friend,
A SUBSCRIBER.

ANOTHER SPECIMEN OF 'INSTRUCTION.'

From the Baptist Recorder.

That our distant brethren and friends may not be mistaken, we assure them, that the following Panegyric of the "Rev." G. A. M. ELDER, PRESIDENT of St. Joseph's College, Bardstown, Ky. is from his own pen:

ST. JOSEPH'S COLLEGE, MAY 6th, 1827.
Messrs. Editors.

Gentlemen—my friends have begun to take me to task for writing in the paper. I must give them a general apology. Then of the Pope accordi g to promise.

Wherefore, be it known to you all my friends, both you that know me, and you that know me not; as also you that will hereafter know me, and such as are never to see my face; be it known that I am a good natured sort of a person, of moderate expectations, and sober views. I am always in a good humor. I am no where severe except on paper, and against paper; *slanderous paper*. In conversation, familiar and pleasant. Now and then a little fond of wit, and a burst of laughter. Sometimes sarcastick; but always to those who know me; and for past time sake. With my pen I can write a very various page. You will sometimes find my words and sentiments as soft as the dews of Hermon; then again, keen and sarcastick. The former is natural to me. The latter, accidental; just like a limpid fountain, which is never discoloured, but after heavy showers; or when some restless *lad* has troubled it with a shower of stones.

Every man has a PARTIAL and a GENERAL interest. I have mine too. Nor need I tell you, friends, what my partial interest is. Suffice it to say that it lies neither in a wife nor in children. My greatest general interest is in the welfare of the Holy Roman Catholick Church. Touch her rudely, and you have touched the apple of my eye. Had her character been left in all its purity, and not sallied by foul charges, you would have never heard me in the voice of censure. And don't think, dear good people; "friends, countrymen and lovers;" don't think that I am going to fret and storm, and foam and rave, like one that had a bad cause to prop. You mistake. I am only going, in cool mind, and free heart, to chastise some idle scriblers, and copyists that for a long time have been "blaspheming what they know not." These insultors of the camps of Israel must be taught, that there are yet slings and pebbles.

But I was too severe on the Luminary, say my most benevolent friends. Perhaps so. I therefore recall the word bare-faced liar; since it is not a just expression. But as I know that paper is untrue, I must still say of it; at least it *lies* under a mistake.

But, continue my friends, by way of remonstrance; would it not have been better the course of dignified silence which has so distinguished the Clergy of Bardstown? Had the world the same discernment as those who thus reason, it would then be better. Nay, there would be no demand for any other course. For then this flood of inconsistent tales, now circulating, would be allowed to pass down with due contempt. But we have to do with a multitude that believe every thing they read. If then, no one tells them to be on their guard against interested scribblers, they must forever be dupes. And what is worse; think, all the while, they are getting a world of larning. Good people of the United States, the wiser part of the community are laughing at your simplicity to believe all the ridiculous stuff your prophets tell you!

But my friends could not believe there was in my character such a trait of severity. I am naturally mild. But I can be excited. Did any one ever see a dog so tame as not bite when sorely bitten? He is a paltry cur who won't bark when the robber and wolves are prowling round his master's premises.

The meekest of men lashed the money changers out of the temple. He was angry, and sinned not. He lashed the offenders, and still maintained his dignity and meekness. I shall do in like manner to ALL that *dare* to raise a pen against the church of God, "which is the pillar and ground of truth."

Yours Gentlemen sincerely,
GEO A. M. ELDER.

From the Columbian Star.

POPISH SUPERSTITION IN THE UNITED STATES.

Among the books which are held in high estimation by the Catholics, not only in Europe, but also in the United States, is one with the following title —"The Pious Guide of Prayer and Devotion, containing various practices of piety, calculated to answer the demands of the devout members of the Roman Catholic Church." From this volume the subjoined is an extract:

"An *Agnus Dei*, so called from the image of the Lamb of God impressed on the face of it, is made of virgin wax, balsam and chrism, blessed according to the Roman Ritual. The spiritual efficacy of it, which is to preserve him who carries an Agnus Dei, or any particle of it about him, from the attempts of his spiritual or temporal enemies; from the dangers of fire, of water; of storms and tempests; of thunder and lightening, and from sudden unprovided death. It puts the devils to flight; succors women in childbed; takes away the stain of past sins, and furnishes us with new grace for the future, that we may be preserved from all the adversities and perils, both in life and death, through the cross and merits of the Lamb, who redeemed and washed us in his own blood. The Pope consecrates the Agnus Deis the first year of his pontificate, and then every 7th year, on the Sunday before Low Sunday, with many fine ceremonies and devout prayers." Page 277.

The annexed extract from Park's Travels in Africa, page 52, may not unfitly accompany the foregoing as a kindred specimen of religious nonsense.

"The *Saphies* are prayers or rather sentences from the Koran, which the Mahomedan Priests write on scraps of paper, and sell them to the simple natives, who consider them to possess extraordinary virtues. Some of the negroes wear them to guard against the bites of snakes or alligators; and on these occasions, the Saphie is commonly enclosed in a snake's or alligator's skin, and tied round the ancle. Others have recourse to them in time of war to protect their persons against hostile weapons; but the common use to which these amulets were applied is to prevent or cure bodily diseases; to preserve from hunger and thirst, and generally to conciliate the favor of superior powers, under all the circumstances and occurrences of life."

Mr. Wolfe, the celebrated Missionary to Palestine, who has returned to London, has challenged all the Roman Catholic priests in Britain to a meeting on the 19th of March, when he promises to prove that their religion is false.

LEXINGTON, Ky. May 25

CORONA, OR HALO.

The most luminous phenomena of this kind we recollect ever to have seen, was visible on yesterday morning. Three circles appeared; the first was noticed about eight o'clock, and continued several hours. It was the smallest and most brilliant, and more than 20 degrees in diameter. It exhibited most of the prismatic colours, nearly as bright as in the rain bow, in which red and yellow were predominant.—The outer or largest circle, was about 60 degrees in diameter, the colours in which were not so bright as those in the smaller one, and resembled the pale flame of a candle. The third or middle one was barely visible. The uncommon brilliancy of these Corona's, together with the appearance of three at the same time, a circumstance not recollected by many to have happened before, alarmed several who had never read or thought much on the causes which produce the *rain bow*, or on the various phenomona produced by the reflection and refraction of light.—*Kentucky Gazette.*

NASHVILLE, May 19, 1827.

Meteoric Stones.—An occurence took place in this vicinity on the 9th inst. which deserves to be publicly noticed. Some large stones fell with immense velocity in Sumner county, about 18 miles from Nashville, and sank into the earth with great force. One of them, weighing between five and six pounds, fell upon the farm of the Rev Mr. Kirkpatrick, a respectable gentleman, whose son was in the field at the time, and saw it as it descended with a loud noise through the air. On striking the ground it produced a great concussion, and sank several inches beneath the surface of the earth. The other which descended about the same time, fell upon a hard grass lot, and buried itself 10 or 12 inches in the ground. It is said to weigh about twelve lbs. The noise, resembling that of thunder or distant cannon, was distinctly heard 10 or 12 miles from the spot where the stones fell, and by some probably at a still greater distance. We presume the stones will be brought to Nashville, and submitted to an analysis, in order to ascertain the peculiar nature of their composition.

☞ Since writing the above, Mr. Peter Ketring, a gentleman of high respectability and undoubted veracity, has called upon us with the following communication from his father-in-law, the Rev. Hugh Kirkpatrick, which confirms, substantially, the statement given above, with some additional details.

To the Editor of the National Banner.

I will now give you a statement, as correct as is within my power, respecting a Phenomenon which has taken place in my neighbourhood. I will confine myself to facts, and submit them to philosophers to explain.

On Wednesday the 9th inst. about four o'clock, P. M. the day being as clear as usual, my son and servants were planting corn in the field, they heard suddenly a report similar to a cannon, which was continued in the air, resembling that of a battle, the firing of cannon, or muskets by platoons, and the beating of drums.—Some small clouds made a terrific appearance with a trail of black smoke, from which came (no doubt) a number of stones, with a loud whizzing noise, which struck the earth like that of a ponderous body. One of these stones my son heard fall about fifty yards from where he was. In its decent to the ground, it struck a pawpaw tree, about the size of a small handspike, and tore it to pieces like lightning, by which means he immediately found the spot, and there saw the stone about eight or ten inches under ground, which weighed five pounds and a quarter; Mr. James Dugger was present.—They state that the stone was cold, but had the scent of sulphur. On the same day, and about the same time, my son-in-law, Mr. Peter Ketring, with his hands, was in a field about one mile distant, when a stone fell which weighed eleven pounds and a half. This took place near him, his wife, and three other women. A number of respectable men were present when it was found and taken up, it was twelve inches under ground. I have seen one that fell at Mr. David Garret's, on Station camp, and part of one that fell at Mr. John Bones'. I have also heard of one more that has been found. These stones are perfectly similar, glazed with a thin black crust, and bear the marks of having passed thru' a body of fire and black smoke. Many gentlemen have been excited within a few days to come to my house and see them, and say they never saw such before. At the request of some gentlemen I took them to Gallatin on Monday last, which was the first day of our county court, where they were shewn publicly. I design to send the largest of them to Nashville in a few days.

Yours respectfully,
HUGH KIRKPATRICK.

Drake's creek, Summer County, May 16, 1827.

We have seen and examined the stone picked up by Mr. Kirkpatrick. It is of a very singular character, and shall receive a more particular description hereafter.—*National Banner.*

BARDSTOWN, May 16.

EXECUTION.—On Saturday the 12th inst. *James Watson*, who at the late March term of the Nelson Circuit Court, was convicted of the murder of Michael Coffman and Washington Courtney, underwent the sentence of the law. The concourse of persons assembled to witness his execution was immense, supposed to be upwards of *five thousand*.—The criminal was escorted from the gaol to the place of execution by Capt. River's Volunteer Light Infantry Company. He was attended by two clergymen belonging to the Methodist Episcopal Church. These reverend gentlemen, (who had visited him in gaol after his conviction) upon arriving at the gallows, prayed and sung a hymn, and had some private conversation with him, relating to his hopes, &c. of a future world. He had not, previous to his being taken to the place of execution, made any confession of his guilt, and had requested the gaoler that no question should be asked him after his arrival at the gallows. Rumor states that he has written something in relation to the murder for which he was convicted, but that it is *uncertain* whether it will ever be published or not. About 20 minutes after 12 o'clock, the signal was given by the Sheriff, when the cart drove away and this unfortunate and wretched man, the father of a large family of children, was launched into eternity, for the murder of his *Son-in law!*

DUELLING.—The Grand Jury of the county of Simpson, in this state, have, we understand, found *a true bill* against *C M Smith* of Tennessee, *for murder*, charged to have been committed by the killing of Mr. Brank, also of Tennessee, *in a duel*, in that county, about the 23d of March. The Executive of this state has demanded the said Smith of the Executive of Tennessee, to be brought over for trial.

The same Grand Jury have, also, we are informed found *a true bill* against *Samuel Houston*, for shooting, with an intent to kill; which, by the laws of this state is a felony, punishable by imprisonment in the penitentiary. The shooting, in this case, is said to have been done in a duel with Gen. White. The Executive of this state has, also, demanded Gen. Houston of the Executive of Tennessee, to be brought to Simpson county for trial.—*Commentator, Frankfort, Ky.*

THE MORGAN AFFAIR.

A court of oyer and terminer for Niagara county, was held week before last at Lockport. Judge Birdsall charged the grand jury specially, in relation to the outrage upon William Morgan, who is generally supposed to have been taken to the fort in that county, and murdered. The grand jury spent near four days in inquiring into the affair, and the investigation by this tribunal resulted in a presentment to the court, by the jury, "that they have taken the subject under serious consideration; and that every person supposed to have knowledge of this transaction, might be produced before the grand jury, three members of the Lewiston committee, who have been exceedingly active in their exertions to bring to light the perpetrators of this high handed outrage, were examined by the grand jury. This committee were furnished with subpœnas to compel the attendance of witnesses, and thirty-one persons were examined at their summoning, in addition to fifteen others produced by the district attorney. That having patiently and diligently investigated the subject, and having heard all the testimony offered to them, they are confirmed in their opinions that no facts have been disclosed, whereby they, as jurors, upon their oaths could impeach or make presentment or indictment against any citizen for the offence aforesaid, or for any offence connected thereunto."—*Western Recorder, May 1.*

The Rochester Telegraph says—"Darkness, rather than light has been created by every attempt to investigate this affair. Col. Gillett, the keeper of Fort-Niagra, denied all knowledge of Morgan having been there, and explained in a satisfactory manner to the jury, the appearances of blood in the magazine."

From the New-York Observer.

HOW TO ESTABLISH A REPUTATION.

MESSRS. EDITORS.—A few days since, as I was walking the streets of one of our Southern cities, I saw, just before me, several negroes, who were talking together with great earnestness. As I passed them, one said, (strutting prodigiously,) '*Well, I think my reputation is pretty well established; I've had my* DUEL.'" I would ask if some of our members of Congress have not established their reputation in the same way.

TRAVELLER.

DR. CHAMBER'S CURE FOR INTEMPERANCE.

We learn from the Superintendent of the House of Correction in Leverett Street, that a young man, habitually intemperate, and who has for that cause, been frequently confined in that institution, has within 3 weeks had Dr. Chambers' medicine procured for him by his mother, and administered to him by the attending physician; and the result is, that he has now no inclination for spiritous liquor, and has so much improved in his appearance, as to look like another man.—*Nat. Phi.*

[*Loiseau's Remedy for Intemperance.*]

Tincture Assafœtida; Tart. Antimony; Ipecacuanha. Mix these with the particular spirit or liquor which you want to shun, and drink a wine glass full every morning, fasting, for a week, when I will ensure a voluntary abstinence for one year. An infusion of the leaves of Tobacco, will prove a very valuable auxiliary. As soon as any inclination is felt to resume the cup, the remedy must be promptly applied, or there will be a relapse.

"TASTE NOT."—The communicants of Union Church, in Essex st. Boston, have resolved with great unanimity, that they will use no ardent spirits except in case of sickness. The Recorder and Telegraph says, "the subject is before other churches in the city, and will probably be disposed of in a similar way."

HURRICANE.—The Norfolk papers give an account of a hurricane near Dorier's Bridge, Princess Anne county, which was of a minute's duration, but caused much destruction. Mr. D. Dorier's house was demolished, and his family much injured. A school house was blown down; also, the house of Mr. May, and Mrs. M. seriously injured; a house occuped by two widow ladies was prostrated, and themselves severely bruised. Much other damage was experienced in the unrooting of houses, &c.

GREECE.—The Journal du Commerce, of 1st April says, that Mr. Eynard has dates from Trieste, of the 17th March, which inform, that there had been several murderous engagements in the vicinity of Athens, both parties claiming the victory. The concurrence of these letters, however, that the Piræus had been occupied by the Greeks, renders this event, which is besides, announced from Corfu, probable. On the other side, it seems certain that Bourbakis has been beaten and made a prisoner.—*N. Y. Ob.*

From the Missionary Herald.

MEANS OF PROMOTING REVIVALS OF RELIGION.

The revival in Oneida County, (state of New York) has been so remarkable, and so much spoken of, that the presbytery have published a narrative of its commencement and progress—its characteristics, and the means which the Holy Spirit rendered most effectual in promoting it. Extracts are here given from the latter division of the pamphlet, with the hope that churches and ministers and private Christians in every part of our land, may use the same means in order to procure a similar blessing. But whether the blessing follow or not, the use of such means is what all Christians owe to themselves, to the world around them, and to Him who has called them into his glorious kingdom.

1. Seasons of fasting and prayer. In most, if not all, the societies which have shared in this work of grace, days have been set apart for the special object of praying for the influences of the Spirit, to humble and sanctify the professed disciples of Christ, and to convert sinners.

2. Confession of sin in churches. Wherever churches have met, and, with evident *sincerity* of *heart*, confessed their "faults one to another," God has granted them a sweet sense of his forgiving mercy, given them free access to his throne of grace in praying for others, and great boldness and zeal in using means for their salvation.

3. Church discipline. This has tended to humble churches, and to alarm the impenitent. Discipline, judiciously administered, has been found a powerful method of enforcing some of the truths of the Gospel. Many are hardened in unbelief by the irregular lives of professors. When such are led to repent and confess their sins, or are excluded from the church, one of the objections is removed, with which sinners often successfully ward off the sword of the Spirit, pointed at their heart.

4. Visiting from house to house. This has been done extensively.—These visits have been strictly religious. Every member of the family, capable of receiving instruction has been addressed; and such visits have usually been closed with prayer, adapted to the character and circumstances of the different members of the family

5. Preaching the Gospel, its doctrines and precepts, its promises and threatenings, with *great plainness* and *earnestness* Churches have been reproved in the most pointed manner, for their lukewarmness, their pride, and worldliness, and unbelief They have been urged as strongly to repent and humble themselves before God, as the most rebellious sinners. This plain and faithful application of divine truth to the churches, while it has produced great searchings of heart, and led some to abandon their hopes, has in several cases, excited greater alarm among sinners than a direct address. The truths of God's word have been pressed upon sinners without respect of persons. The sinner has been followed into all his hiding places. Every mask has been torn off from the moralist and self-righteous.

6. Union of feeling and effort in churches has promoted this revival. Where the great body of the church has come up to the help of the Lord, the work has been powerful. And although there have been in most of the churches some who have stood all the day idle; yet a larger proportion have manifested a deep interest in the work than in former revivals. The coldness or the opposition of professors, has been found far more injurious than the opposition of others.

7. Avoiding disputes upon minor points. Care has been taken to guard Christians against all sectarian feelings. In some instances injury has been done; but we believe that the churches generally have done less to grieve the Spirit, by any improper conduct in this respect, than is common in revivals.—Indeed we may say, that, with few exceptions, churches of different names have felt and manifested more solicitude to make converts than proselytes.

8. The visits of ministers, professors, and others, where revivals had commenced, have had a powerful effect in extending the work.—Ministers and private Christians have thus been refreshed. When they returned home, they have told others, and exhorted their brethren to awake. Sinners have in many cases returned, rejoicing in hope, or deeply convicted.

9. United, agonizing, persevering prayer. This has evidently been one of the principal means, which God has blessed, in originating and extending this work of grace. The promises of God, made to prayer, have been frequently presented; and Christians, encouraged by these promises, have wrestled with the God of Jacob, in public prayer meetings, and in the family, and the closet. Prayer-meetings have been numerous and frequent in most of the churches.

10. The instructions given in Sabbath schools, and bible classes have been eminently blessed. A large number of those who belong to our Sabbath schools give satisfactory evidence of piety. Superintendants and teachers have, in many cases, been the honored instruments of their conversion. In several instances, most of the members of bible classes have become converts, and promise to be among the most stable and valuable members of our churches.

RELIGIOUS NEWSPAPERS.

Many of our choicest blessings have become such common blessings, that we hardly realize their worth. The art of printing has proved an incalculable good; and yet it has become such an every day employment, and has filled the earth with so many momuments of beauty, usefulness, and art, that we scarcely turn an eye of thankfulness to God as we survey them.

Christianity first seized on this noble art, and made it a most powerful aid in the reformation. The infidels of Europe learned its immense importance, and used it, too successfully alas! to propagate error and people the world of despair. They would, no doubt, have gone on triumphantly for a much longer time, had not the wheel of revolution, the sure result of such principles, rolled back with bloody recoil upon its movers. The world was astonished beyond example with the awful reaction of infidelity, making its founders wretched martyrs on its relentless altars. What would have been the hope of the world in these disastrous revolutions, so fresh in the memory of the present generation, had not some faithful ones kept the ancient path of goodness, and aroused themselves to apply the sovereign remedy to these convulsions?

They held up the precious religion of Jesus, as Moses raised the brazen serpent, and very many, bitten by the monster infidelity, were healed, and assisted in healing others. Christians now were not ashamed to meet the infidel and atheist on their own ground, and turn their weapons against them.—Tract met and repulsed tract—magazine met magazine—volume arrayed itself against volume—the age of reason became the night of folly—winged messengers, heralds of truth, were seen every where; and the blessed result of all these labours is the glorious prospect now before us.

Religious newspapers arose in the midst of this contest. They have borne much of the battle, experiencing the same hatred and the same love from different classes of men, as the servant of Christ encounters in his faithful labours.—They bear the honourable scar of a righteous conflict against the prince of darkness; yet they have not gone into inglorious repose, satisfied with the laurels of past success. They are now the advance guard of the army of the faithful. Where they fail to meet an enemy, they fail not to cheer and encourage a friend.

One most important end resulting from the diffusion of religious newspapers among the friends of Jesus, has been to make them acquainted with each other, and thus has brought them nearer together. The adversary has always delighted to make Christians believe the worst of each other; and faithfulness to Christ, under their existing impressions, has compelled them to draw the sword against a brother. How far these ungenerous impressions have been worn away, many are witnesses; but the great day of retribution alone will fully show the extent of the agency of religious papers in effecting this desirable end.

The time may come when every family will have a Bible, a tract, and a religious newspaper, lying together, near the sacred altar of their domestic peace; and that time will be very near the millennium of glory to the church. That paper will be earliest seen by the infant—will lie on the dying couch, latest seen by falling age; not from any worth in the paper, the art of printing, or any accompanying circumstances in themselves simply considered, but because the paper is a servant of Christ, and has been honoured to bear the messages of mercy and good will to men.—*Christian Advocate.*

From the Pittsburgh Recorder.

REFORMATION IN IRELAND.

We have already, in one or two instances, noticed the progress of a reformation in Ireland—the conversion of numerous Roman Catholics to the Protestant faith, and as is hoped, to the saving knowledge of the true God and of Jesus Christ, whom he has sent. In a letter, dated Jan. 1, 1827, the writer, Mr. Bell, says, he feels assured, that in the course of 300 years since Luther's day, Ireland never bore a brighter aspect; that the reality far exceeds the report: in the county of Cavan nearly 400 have turned to Biblical religion, and openly avowed it in the Episcopal Church; but the work is not confined to Cavan; many other counties are touched with the holy fire. The Methodist missionaries are endeavouring to spread the sacred flame of Bible religion, by placing the Old and New Testaments, both in English and Irish, into the hands of the people.

This agreeable intelligence is corroborated by a correspondent of

the Christian Advocate and Journal, of New-York, who, in a letter written at Liverpool, under date of Feb 28, says,—"A great work has recently commenced among the Roman Catholics in Ireland, by means of the circulation of the Bible. It is believed that, within the last six months, nearly, if not more than, 1000 have, in the Protestant churches, publicly abjured the errors of Popery; and the work which commenced in the county of Cavan is now rapidly spreading all over the island."

More recent information has been received, which inspires the hope that the pillars of papal superstition and ecclesiastical tyranny in Ireland will soon be destroyed.—The Editor of the Church Register, of Philadelphia, informs his readers, that "The London Christian Rembrancer for March, on the authority of highly respectable individuals, states the fact that a spirit of inquiry has gone forth into various parts of Ireland, and that scarcely a post arrives but it brings intelligence from the north, and from the south, from the east, and from the west, of Roman Catholics who have come over to the established church. Lord Farnham stated his belief that the conversions which have taken place in the course of a few months amount to about 750. A society has been formed in Ireland for the protection of the converts from the severe persecution to which they are subjected."

From the preceding and other credible statements, it is manifest that the circulation and attentive perusal of the holy Scriptures are some of the principal means of effecting this reformation. This indubitable fact ought to excite in the minds of Catholics a strong apprehension that the system to which they adhere is not founded in truth. What can any reflecting person think of a religion which cannot stand before the light of God's word? Is any system of religious belief or practice worthy of support which cannot bear to be tried by the infallible touch-stone of divine truth? And why do many of the Roman Catholic clergy forbid the people under their care to search the Scriptures for themselves? Can the knowledge of God's revealed will, contained in his holy word, tend to corrupt the morals or destroy the souls of men? Surely this can never be admitted. There is every reason to believe that the persual of the Scriptures is prohibited through a fear, on the part of the clergy, that the people, with the Bible in their hands, would not long endure the yoke of bondage to which they have been subjected.—Let the people of that denomination consider that, though they may be forbidden by men, they are *required* by the authority of God, to "Search the Scriptures;" and that it is their indispensable duty to obey God rather than men. If they were to divest themselves of the prejudices of an unscriptural education, and, instead of raising the cry of *intolerance! persecution!* &c. when the dangerous errors and superstitions of their church are exhibited, they were honestly, as in duty bound, to test all the doctrines and usages of their church by the word of God—the only infalliable rule of faith and practice—we might calculate on the happiest results, in regard to the immortal interests of their own souls, and the prosperity of the Redeemer's kingdom on earth. And if the submission of their understandings to the teaching of God's word were general, we would hear of glorious reformations in every part of Europe, Africa, Asia, and America, where people of this denomination have their residence.

If the peculiarities of the Roman Catholic Church are without support from the word of God, and dangerous to the souls of men, as there is sufficient reason to apprehend; it will follow, that genuine benevolence in Protestants will dictate the propriety and importance of using the utmost exertions to diffuse the light of Scriptural truth among the people of that persuasion. And though the operations of this benevolence may be misunderstood, misrepresented, and denounced as proceeding from the most unchristian motives and being of the most injurious tendency, by those who shut their eyes to the light; yet these operations will be duly appreciated and most gratefully acknowledged by all such as shall be brought, by these means, to the Scriptural and saving knowledge of the truth.

It is highly encouraging to observe that those very means are now in operation which an inspired apostle has predicted shall be used and prove effectual, in the hand of the Spirit, to the destruction of the antichristian power—even the word of truth and the preaching of the Gospel; for speaking of Antichrist, he says, "The Lord shall consume" him "with the Spirit of his mouth, and destroy" him "with the brightness of his coming."—The work has long been advancing; especially since the days of Luther and Calvin; and we have the animating Scriptural assurance that it will yet advance with invincible power until the pleasure of the Lord shall be accomplished. Satan may rage, and excite a spirit of persecution, as he has frequently done, and is now doing in Ireland and in Palestine; but he will not be able to destroy the church of God. It is built "upon a Rock, and the gates of hell shall not prevail against it."

POPERY AGAINST THE BIBLE.

The subjoined extracts are from the speeches of Catholic Clergymen, in Ireland, delivered at the different meetings held in that country, to prevent the distribution of the Scriptures among the Catholic population.—*Philadelphian.*

Rev. Mr. O'Connell.—"*We want not the assistance of Bibles to inculcate the principles of Christianity.*—The church can teach her doctrines by the common Catechism—she can teach the truth that made Christians in the first century, when saints were made without the use of pen and ink."

Rev. Mr. Lyons.—"We admit that the Scriptures are the word of God, but we say that *they are not the entire word of God* We believe that they have been handed down by inspired men as coming from God himself, and shall remain so until time shall be no more,—but we also believe that the scriptures *do not contain every thing necessary for salvation.*" "You have been told that the Bible contains the whole word of God, but we find that *the most important part* has been left unwritten."

Rev. Mr. Clowry.—"I maintain that the indiscriminate reading of the Scriptures is opposed to the interests of religion, as it is to the well being of society."—"*We are opposed to the circulation of the Bible, because we know it is calculated to undermine that Church which Christ has declared to have been built upon a rock,* and against which he has promised that the gates of hell should never prevail."

Rev. Mr. Nolan.—"The Catholic church fears not the efforts of the Bible Society—she opposes them with vigor, and approaches to the contest like an army marching in battle array" "*We must oppose them, because they tend materially to interfere with our church and to subvert the principles of our religion.*"

Rev. Mr. Brenan.—"It is a fundamental principle, received and adopted by the Catholic church, that the word of God (including *the scriptures and tradition*) *interpreted by the Catholic church,* constitute the sole rule of faith."

Rev. Mr. Browne.—"I will suppose a man going to bid farewell to his friends; he writes his will, and mentions several of his family in it; and he says to his family, 'Have no dispute among yourselves—I have appointed executors, and they will expound or explain to you the meaning of what is obscure.' The same may be said of the word of God—'I have bequeathed to you,' said the Almighty, 'a living testament; but for whatever therein may appear obscure or unintelligible, intelligible only to the learned, I refer you to my executors, who will expound it to you: and those executors are my priests, whom I have appointed to govern the church, and you will not be driven about by every wind of doctrine. *You must consult them; they will advise you, and then you will cease to be accountable to me.*'"

Mr. Sheill.—"The general perusal of the Bible, without any interpretation, is perhaps in accordance with the desultory and capricious genius of the Protestant religion; *but in Ireland there exists a creed utterly incompatible with the wild freedom of opinion,* and which is so determinate and fixed as to leave no field for the exercise of individual judgment in the construction of the word of God."

CURIOUS HISTORICAL FACT.

During the troubles in the reign of Charles the 1st, a country girl came to London, in search of a place as a servant maid, but not succeeding she hired herself to carry out beer from a brew house, and was one of those called tub-women. The brewer observing a good looking girl in this low occupation, took her into his family, as a servant; and after a short time married her; but he died while yet she was a young woman, and left her the bulk of his fortune. The business of the brewery was dropped, and to the young woman was recommended Mr. Hyde, as a skillful lawyer, to arrange her husbands affairs. Hyde, who was afterwards the great Earl of Clarendon, finding the widow's fortue very considerable, married her—of this marriage there was no other issue than a daughter, who was afterwards the wife of James the 2d, and mother of Mary and Anne, Queens of England.

THE REWARD OF WAR.

The Duke of Marlborough, observing a soldier leaning pensively on the butt-end of his musket, just after victory had declared itself in favour of the British arms, at the battle of Blenheim, accosted him thus: "Why so pensive, my friend, after so glorious a victory?" "It may be glorious," replied the brave fellow, "but I am thinking, that all the human blood I have spilt this day, *has only earned me four pence.*"

A FACT.

The whole of Christendom has never yet expended one-thirteenth part as much in a year, to make known Jehovah and all the blessings of his salvation to the world, as this single country has expended in that time for the article of ardent spirits.

POETRY.

THE STRANGER AND HIS FRIEND.

By James Montgomery, Esq.

Matt. xxv. 35—40.

A poor wayfaring man of grief
Hath often cross'd me on my way,
Who sued so humble for relief
That I could never answer *Nay*:
I had not power to ask his name,
Whither he went or whence he came;
Yet there was something in his eye,
That won may love, I knew not why.

Once when my scanty meal was spread,
He enter'd; not a word he spake;
Just perishing for want of bread;
I gave him all; he bless'd it, brake,
And ate, but gave me part again;
Mine was an angel's portion then,
For while I fed with eager haste,
The crust was manna to his taste.

I spied him where a fountain burst
Clear from the rock;—his strength was gone;
The heedless water mock'd his thirst,
He heard it, saw it, hurrying on;
I ran and raised the sufferer up,
Thrice from the stream he drain'd my cup.
Dipt, and return'd it running o'er;
I drank, and never thirsted more.

'Twas night, the floods were out, it blew
A winter hurricane aloof;
I heard his voice abroad, and flew
To bid him welcome to my roof:
I warm'd, I cloth'd, I cheer'd my guest,
I laid him on my couch to rest,
Then made the earth, my bed, & seem'd
In Eden's garden while I dream'd.

Stript, wounded, beaten, nigh to death,
I found him by the highway side;
I roused his pulse, brought back his breath,
Revived his spirit, and supplied
Wine, oil, refreshment; he was heal'd;
—I had, myself, a wound conceal'd,
But from that hour forgot the smart,
And peace bound up my broken heart.

In prison I saw him next,—condemn'd
To meet a traitor's doom at morn:
The tide of lying tongues I stemm'd,
And honor'd him 'midst shame & scorn;
My friendship's utmost zeal to try,
He ask'd—if I for him would die;
The flesh was weak, my blood ran chill,
But the free Spirit cried, "I will."

Then, in a moment, to my view,
The stranger darted from disguise;
The tokens in his hands I knew;
My Saviour stood before mine eyes;
He spake,—and my poor name he named,—
"Of me thou hast not been asham'd;
"These deeds shall thy memorial be;
"Fear not, thou didst them unto me."

Sheffield, Dec. 27, 1826.

ANNIVERSARIES IN NEW-YORK.

The highest expectations which had been formed of the anniversaries celebrated in this city the present week, we believe, have been fully answered. The assemblies have been larger, the Reports more interesting, and the Addresses not less so, than in any former year.

The Bible Society shows an increase of $11,774 beyond the receipts of the former year, and an increase of issues from the Depository to the amount of more than 4000 volumes.

The receipts of this Society during the year ending 1st of May, have amounted to 64,764 dolls. 13 cts.—Of the whole amount, 35,366 dolls. 29 cts. were received in payment for Bibles and Testaments. 19,282 dolls. 32 cts. as free donations, 4,225 dolls. as subscriptions to pay the debt on the Society's House, and 2,970 dolls. as permanent loans.

Within the past year there have been printed at the Society's establishment, or are now in press, 45,500 Bibles and 35,700 Testaments. There have been purchased 171 German and Dutch Bibles, and 313 German Testaments. Total 76,734, which added to 532,902 before reported, make a grand total of SIX HUNDRED AND NINE THOUSAND, SIX HUNDRED AND THIRTY SIX printed or purchased by the Society since its formation in 1816.

In the last report it was announced that a set of stereotype plates for a pocket Bible was in a state of preparation. These plates have since been finished, and a first and second edition, of 2000 each, printed from them, and seldom, perhaps, has a Bible of this class, been more legible or complete.

The receipts of the American Home Missionary Society have exceeded those of the United Domestic Missionary Society which it a year ago superseded, by more than 8000 dolls. The number of missionaries is greater by 41, and the number of congregations by 47.

Of the Tract Society, the increase has been still more remarkable. The receipts last year amounted to 10,159 dolls. this year 30,418 dolls. Increase, 20,254 dolls. The number of pages published last year, was 3,530,500; this year, 35,808,500. Showing an increase of 28,278,000! There is but one Tract Society in the world, which surpasses this, either in the amount of receipts, or the number of Tracts printed: and that is the Religious Tract Society of London.—*N. Y. Observer, May 12.*

NEW-YORK SUNDAY SCHOOL UNION.—On Tuesday last, between two and three o'clock, the various Schools connected with the Union, comprising near 7000 children, passed through the Park to Castle Garden. Each School had its appropriate banner on which was inscribed some Scripture motto. Among others we noticed the following:

Seek me early.
The truth shall make you free.
And yet there is room.
Search the Scriptures: they are they which testify of me.
Come ye children: hearken unto me: I will teach you the fear of the Lord.
The resurrection and the life.
Compel them to come in.
Thy word is a light unto my path.
Mercy and truth are met together.
Suffer little children to come unto me, and forbid them not.
The fear of the Lord is the beginning of wisdom.
And they shall all know me.

When at length all were assembled in the Garden, together with many hundreds of spectators, making an audience of nearly or quite ten thousand souls, the hymn "Loud hallelujahs to the Lord" was given out, and sung in the tune of "Old Hundred." Though in a promiscuous concourse it is impossible for chords to be sweet, there was nevertheless a pleasure and a sublimity in so many thousand voices ascending to God in praise, which it is not often permitted, in this world, to enjoy. Prayer was offered by the Rev Mr. Hewitt of Fairfield, Conn. Another hymn was sung, in the tune of Clarendon; during which, a collection was taken up for the benefit of the Union. An address was then made by the Rev. Mr. M'Cartee, of the Presbyterian church in Canal-Street. After a third hymn and doxology in the tune of Monmouth, some parting remarks were addressed to the children by the Rev. Dr. Milnor, and the assembly separated. *Ib.*

THE DUTY OF SUSTAINING THE MINISTRY.

Towards those who preach the gospel the most tender feelings of regard should be cultivated by the attendants on their ministrations, and such a course of conduct pursued towards them as to relieve them from the vexations and cares of life; yet this is not the greatest aid that can be given them. They should have reason to feel that they are not alone in their arduous labors. A spirit of sympathy should strengthen them in their advances on the foe of man; for flesh and blood, alone and unassisted, is unequal to the duties of the ministry. The artist who plies his chisel on the marble is able at every glance to note his progress, and feels the triumph of his art as the outlines of beauty develop, and the cold rock softens into life. Not so with him who ministers at the altar; sense cannot discern the field of his labor; it lies in the empire of mind—a thing not palpable to taste, vision or feeling. His progress must be noted by the spirit; his weapons are not carnal; his speech has reference to the beautiful scenery of a world too refined to meet the gaze of mortal eyes; his strong, changeless affections are poured out on an object of faith; and much that other men admire he admires not, and so far gone is his heart from the world that it can never again revert to the empty possessions of time.

Yet he is not an angel, divested of all affinity to earth, that he should not need the sympathy and kindness of other men who breathe a kindred atmosphere and hold a relationship with the Father of spirits. As the Eternal Jehovah once veiled the light of divinity in humanity, so is the precious seed of immortality still confided to earthen vessels, that all the excellency may be God. Never let the kind attention to the tender office and affectionate, regard of Christians be wanting to those who go up to the awful mount and see their maker face to face in the visions of faith.

The importance of the station occupied by the minister claims the support of the Christian church.—On him is laid the weight of souls with a responsibility he cannot avoid, and he must use the sword of the Spirit, which is the word of God, against the invisible powers of darkness. His mind, enlightened to divine subjects, is alive to appearances and dangers not regarded by other men. Perhaps some erroneous sentiment has seized on a section of the church; and, although it might appear to one, skilled only in the philosophy of mind, a thing of little moment, a mere variation of shade on the canvass of opinion, it may appear to his spiritually illuminated vision an awful array of the principalities of darkness, gathering secretly, but more surely upon the place of the sanctuary, and destined, in the event, to change the heritage of the Lord into a strong hold of error.

A more pleasing sight has never been witnssed this side of heaven than the servant of the Lord, on whom is poured a double spirit of grace, as he approaches the sanctuary sustained by the glowing affections of a hundred hearts, and the sweet presence of Jesus. The light of heaven settles down on his brow while he pleads in prayer for perishing souls; and when he speaks, it is as the voice of mercy itself, pouring delight into many humble bosoms. Such signs of a preacher's acceptance are not equivocal; he will see the fact in every brightening eye as he passes, and feels his heart strengthened by the consenting of other hearts to what he utters. Thus his voice does not singly reverberate through the assembly, but becomes the voice of the church. 'Sometimes the blessed work goes on to such an extent that "*Vox populi vox Dei*," is no longer a falsehood. The speech of one standing so much within the bright overshadowing of the sanctuary sinks deep into the hearts of his auditory;—not a word of the spiritual man is lost; but it is to one the penetrating sword of conviction—to another the revealer of the thoughts of the heart—to another the gushing out of the water of consolation, and to another the hallelujah of triumphant ecstacy. Thus may a spiritual society raise their ministers to heavenly places in Christ Jesus.—*Zion's Herald.*

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